

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XIX.]

CHICAGO, APRIL 30, 1887.

[NUMBER 9.]

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XIX.]

CHICAGO, APRIL 30, 1887.

[NUMBER 9.]

EDITORIAL.

IN the spring, boys play marbles, birds build their nests, the flowers bloom, and—is it to be hereafter—"issue" pamphlets appear. They fall over Western Unitarian parishes,

"Thick as autumnal leaves that strew the brook
In Vallombrosa."

ONE of the pleasant features of the recent Iowa conference at Humboldt was the use of the popular song leaflets, "Love to God and Love to Man", introduced here and championed by Mrs. Wilkes, of Sioux Falls, Dak. They were sung with a will and inspiration which demonstrated to those present the common sense of utilizing in general public meetings these already popular "Gospel Hymn" melodies as the vehicles for the new and better words of our liberal faith.

AN enthusiastic woman, speaking of Mrs. Van Cott's 4,300 converts, wonders what St. Paul will say "when these figures appear on the heavenly bulletin boards, in direct defiance to his express order, that women shall not speak in meeting". We do not know, but think he would ask, "How many of them stayed converted?" A temporary excitement is of no more value when produced by a woman than is a temporary scare caused by a man.

A CORRESPONDENT writes: Isn't it a testimony to the value of the Humboldt and Sioux City plan of encouraging the laity to preach and lecture in the pulpit, that among the very best things of the Iowa conference were the papers of "Music in the Sunday-school", by Mrs. M. Vaupel Clarke, of Humboldt, and on "Church Finances", by E. H. Bucknam, of Sioux City, both of which are to be printed. The latter was at once intensely funny and intensely practical. The address of welcome by Mrs. Mary Garfield, of Humboldt, was also a model of excellence.

WE clip the following comforting and inspiring truth from a recently published sermon of James Freeman Clarke: "The real and vital truth which any man may teach, though for a time it may be excluded as heresy from the great belief of Christendom, will one day be accepted and believed by the universal church. Let no one, then, be discouraged by a temporary exclusion. Let us follow after the vital truth, born of actual faithful insight, of personal experience, not a hearsay thing which flesh and blood has revealed, but that which God himself has taught to our soul, and thereby commissioned us to teach 'to every creature'."

CITY parishes find it a growing convenience to print parish annuals, in which, among other matter of value to the society, is printed the names and addresses of the various families constituting the members of the parish. It may be that this practice will have to be discontinued, as has been the case with most of the literary clubs and social organizations of large cities; because of the annoying use which is made of these lists by all sorts of advertisers and agitators. When such parish lists are used for the distributing through the mail, of controversial, schismatic matter, containing sometimes personal attacks upon the ministers of these very parishes, without consent of any of the parties for whose private use the list was published, it becomes, like flies or mosquitoes, an annoyance too petty for public notice,—too irritating to be passively enjoyed. We will not challenge the

right of such use of the post-office or of any addresses that may be legitimately obtained, any more than would we challenge the right of the representatives of the Y. M. C. A., or other orthodox colporteurs, to distribute their tracts in front of an Unitarian church or halls as the audience disperses, as they have at times tried to do; but it *does* raise the question of *grace*, brotherly comradeship, and spiritual courtesy.

"THE conservative party in the universe conceives that 'the radical would talk sufficiently to the purpose, if we were still in the garden of Eden; he legislates for man as he ought to be; his theory is right, but he makes no allowance for friction, and this omission makes his whole doctrine false.' To which the Idealist retorts, 'The conservative assumes sickness as a necessity, his social frame is a hospital. He takes a low view of every human action and passion; he sings a dolorous tune to beguile the distemper.'" So says Emerson. We leave our readers to decide to which party they owe allegiance, and what ranks they will join.

WE print this week the programme of the Western Conference, entire, and urge our churches to take prompt and effective measures to secure a full delegation. The Conference, we believe, will be one characterized with a desire for work,—and a determination to look forward and not back; and as such, it will be a meeting that will send an inspiration throughout the churches in the west. Let it be remembered that only such societies as have paid a sum not less than \$10.00 into the treasury of the conference during the year, are entitled to delegates, and only delegates and officers of the conference and associate organizations are entitled to vote. Send on your money and come yourself.

THE world waits for the thinker who will make scientific the transcendentalists' thought, and who will carry science into transcendental verities, identify the accumulated aptitudes of the physiologist with the innate ideas of the psychologist. Emerson is great, because he kept his feet upon the ground, though he lifted his eyes to heaven. John Fiske is great, because he, emphasizing the humility of mind, recognizes that the limitations of the human fade not into *vacancy*, but into still greater *fulness*. This is why their thoughts so often rhyme. Says Emerson, "The axis of vision is not coincident with the axis of things." Says Fiske, "The possibilities of thought are not identical nor co-extensive with the possibilities of things."

WHEN the work of the year is summarized at our coming anniversaries, it will be found that instead of "paralysis" and "torpor" in any quarter of the western field, there has been hearty work and hopeful growth. New work has sprung up all around, new societies have been organized, new laborers have asked for a place,—Mr. Effinger and Mr. Clute, the only men whose entire time is given to the missionary work, have had more than they could do,—and the other fractional missionaries have been pressed with opportunities they could not utilize. The times are auspicious for more work. And good work is being done, the Jeremiahs of theologians to the contrary notwithstanding. The story is told of the brave Sojourner Truth, who, after listening as long as she could stand it, to doleful lucubrations, over the "degenerate days" at an anti-slavery meeting, the final pot of indigo being upset over the audience by Frederick Douglass, the wierd sibyl sprang to her full height, and exclaimed, "Fred, stop that! I say, stop that Fred! Am God Almighty dead!" And so we

would say to the Western Conference, Be of good cheer; let those who believe in freedom, fellowship and character in religion, and who have an open hand of religious fellowship to all workers for truth, righteousness and love, take heart and go forward. God Almighty is not dead! Reinforcements and inspirations press us everywhere.

EDWIN D. MEAD, in his lecture on Gladstone, says: "It does not matter so much to-day who wear crowns. The real king is the man of brains, and we need to confess, with considerable humiliation, that he seems quite as apt to find his way to kingship in the monarchy as in the republic. In England it is Gladstone; in Ireland it is Parnell—a real king and a great man. What, after all, do the sundry paraphernalia amount to beside these men? Gladstone is a king of Englishmen because he represents and directs the rational, progressive, just and common-sense sentiment of England, which is rapidly becoming omnipotent as against all pretentious privilege or sanctified stupidity. Home rule for Ireland is manifest destiny. The evidence for it is much the same which Emerson found for immortality."

THE following note from one of the most careful, persistent workers in the Unitarian ministry, who labors far beyond the limits of the western conference, and who enjoys the confidence of the entire denomination, deserves publication for the encouragement it will bring to those who are now much challenged, and sometimes sorely pained:

"I have in the past year found my sympathies going out greatly towards the western conference. I have long followed its course with that indifferent interest we are apt to feel in distant fellow-workers. It has ever seemed to me like an honest man 'journeying towards Jerusalem'. But since lately it has fallen among those not in sympathy with its broad and joyous work, who seem to have wounded and stripped it, and in some instances done it the wrong of misrepresentation, my sympathies warm with real fellowship. My attention is called more closely, and I see as not before the heaven-breadth of its helpfulness, the Jesus-like immediateness of its religion, and the prophecy of its altitude. I see in it the historical position of Unitarianism not only consistently exemplified, but legitimately furthered and fulfilled. So I can but hope it will 'hold the beginning of its confidence steadfast unto the end',—proudly, generously, lovingly, affirmatively, as now. Five or ten years will prove again that 'wisdom is justified of her children'.

'All our creeds are hinting only
Of a faith of nobler strain';

When a clear voice utters that nobler strain, some persons are startled, and prefer the 'hinting creed'. B.

REV. A. S. GARVER, of Worcester, Mass., in a recent sermon on "What is Unitarianism," discovers its spirit in two things, viz.,

1. "The best things that can be said about it are not to be compared with it. They are but poor and prosaic statements, while it is the life and glory of the soul. It is a living experience, ranging through all the sympathies and affections that bless, ennoble and beautify life. It is made up of trust and hope, of tears and of laughter, of the loveliness of earth and of dreams of the sky, of knowledge and of faith, of human relation and of divine communion. It is essentially free, and every definition of it is but the symbol of the reality. It is not the conception of God, but the love of him. It is not the abstract idea of right, but the practical doing of right. It is not the absolute formula of truth, but the being true. This conception is noticeable not for its singularity, but for the strong insistence that the substance is more than the shadow."

2. "The frank acceptance of reason as a divine guide to truth. This was the inevitable conclusion to the idea, which gains so firm a footing, of the dignity of human nature. So long as the mental faculties were held to be corrupt and disabled, of course their testimony was worthless. But as soon as this dogma weakened, the mind was trusted, and all questions which it could deal with were brought to the bar of reason. The credibility of an affirmation depended on its credentials, and these must be tested by the ordinary laws of evidence. The problem is simply this: Here is the world outspread about us and the record of its past behind us. How are we to determine its meaning and our relation to it? Once the answer was plain—listen to the church. The modern spirit is no less clear—listen to its own witness; piece together, bit by bit, what it tells of itself, till you can form the syllables of its mighty tale."

W. ALEX. JOHNSON, in an article in the *International Record of Charities and Corrections*, entitled "An Insidious Disease", calls attention to the dangerous tendencies of

pauperizing associations, as well as individuals, by too much outside aid. He says:

"Whenever private persons or associations seek, or willingly receive, from outside sources, that which ought to be derived from their own exertions, the insidious disease of pauperism has begun its work in them; and, if not checked, the end will be disaster, if not ruin. The greater their success in procuring adventitious aid, the more rapid is their destruction and the more irretrievable their failure."

"In the case of associations, the progress of decay is often not apparent until long after the process has begun. A society originally healthy, useful and energetic, supporting itself by hardly earned subscriptions, depending for public support on good work, and always more of it, receives from some source an endowment, or other public fund, which makes its managers feel that they are at last independent of the public. Its officers quickly become content with what they are already doing, and satisfy themselves with letting well enough alone, instead of ever striving for fresh growth and improvement. Once having arrived at the stage where the necessity for growth as a reason for support has ceased, officialism takes her place at the head of the directory; the institution begins to exist for its own sake, instead of the sake of those for whose benefit it was created, and decay and dry-rot have begun."

We earnestly commend the above to those who are at the present time discussing ways and means of increasing the missionary efficiency of Unitarian organizations, east and west. Historical illustrations of the truth here stated are not far to seek.

The New Moral Philosophy.*

"It is not fitness that makes an act moral, but it is morality that makes it fit."—*James Martineau*.

There is so much that is good and practical in these lectures, and the style is so plain and familiar, that they may well serve the wants of many teachers. They are free from Trinitarian and Calvinistic metaphysics. They are equally free from all the influences of modern speculation, i. e. tendencies which have become pronounced in the last fifty years.

If sometimes we are tempted to ask whether it is a treatise on morals or a treatise on theology that we are reading, we need only be reminded of the standpoint of the author to account for his free mingling of ethical and dogmatic phraseology. Christian language and ethical language with him, if not identical, have no adequate significance apart from each other. In fact Doctor Peabody fully endorses the theory of Matthew Tindal—the British Voltaire—that "*Christianity [is] as Old as Creation*." Christianity, then, not having its "birth midway in human history," but, like Truth and Right, coeval with God, and having for its eternal purpose the development of human virtue, naturally furnishes the only dialect for a moral argument.

That definition of Christianity which identifies it with the good and true in all ages, or which compares it with the law of gravitation, which, always operating, only waited for some great mind to announce it, is very seductive. But so is Pantheism, so is the doctrine of Evolution. It may seem to solve some difficulties; it will certainly lead us into others. In the end we shall find ourselves choosing the definition or the theory which meets the difficulties that press most heavily upon us. The *personal equation* inevitably enters into the solution which we accept as the true one.

For ourselves we have not been helped by any effort to define Christianity as a code of divine precepts or a system of infallible doctrines, devised before the world was, to be doled out to the human race from time to time, through specially appointed men or messengers of the Almighty; until at length God made an open breast of it, and in a blaze of supernatural transactions told the whole story in the life and teachings of Jesus Christ. More reasonable to us has seemed the conception of Christianity that it was a *movement*, as really and naturally having its birth in time, as any other religious or political or intellectual movement of which we have any account in history. And moreover, that instead of its being either the absolute goodness or the infallible truth, Christianity,—whether judged by the institutions which bear the name, or by what we know of the founder of

*Moral Philosophy. A Series of Lectures. By A. P. Peabody, D.D., LL. D. Boston: Lee and Shepard.

the church,—will not wisely, and cannot safely, lay claim to either. Christianity, as a great world-movement, and as the designation of the most regenerative and moral of world-religions, carries within it good and evil,—is partly true and partly false.

Hence to call a man a Christian, or to deny him that name, is neither to describe the degree of his goodness or the amount of his knowledge of the truth. It means that he belongs or does not belong to the movement. So, claiming or disclaiming the name means no more.

Yet while Dr. Peabody, by his definition, seems to make all ethics, worthy the name, to be Christian ethics, he has a philosophical theory somewhat independent of revelation. It is the *a priori* method of Samuel Clarke—a sort of mathematical morality suggestive of the system of Spinoza. Not that there is much elaboration of any metaphysical method in Dr. Peabody's work—whoever looks for any metaphysical solution of ethical problems here will look in vain—but he takes Clarke's ground of obligation as the supreme and satisfactory one. "Fitness", "intrinsic fitness", is the ultimate and sole ground of right. Right and wrong are only other terms for *fitting* and *unfitting*. Everything in nature has its proper place and use. Man's duty is simply to do the intrinsically fit. On this ground he lives temperately and obeys God. "Things are not holy and good (as Clarke would say) because commended by God, but are commended by God because holy and good." The moral law is thus older than any command or revelation. Nor do men do right from hope of reward or fear of consequences here or hereafter—this is the utilitarian theory,—but looking at the act itself they decide if it be right or improper. They are to do right because it is right (fitting)—this is the sufficient law. This, of course, gives us a system of intuitive morals.

This statement of the basis of ethics, which, like his definition of Christianity, belongs to that period of English thought which marks the transition from orthodoxy to deism, is also interesting and attractive. The phrase "intrinsic fitness", as a measure of conduct, has been a helpful one, and may still continue to be to those whom it finds on a certain plane of moral inquiry. Moreover, in a limited sense it is indisputably true. But like all, even the most happy phrases, when we think more about it we shall probably find that it is wholly incompetent to solve the problems that pertain to the moral life.

How "intrinsic fitness" inheres in an act or even in the thought of an act to enable us to see it before any of its consequences are known; indeed how "fitness" can pertain to anything except as we understand its various and manifold relations and especially the relation of means to end; and how "fitness" makes itself *morally* obligatory upon us—these questions we do not find any better answered than they were a hundred years ago.

At the same time there is a plain moral growth and gain in society; perhaps no page of Dr. Peabody's book better indicates such progress than his own view of the subject of intemperance. His attitude is heroic. While not exculpating the dramseller, he is in favor of moving upon the drunkard. Heretofore, he says, the latter has been looked upon "as an object of pity, to be cosseted rather than condemned, and if he suspends drinking for a while, to be wreathed with the aureola of sainthood and welcomed as a public teacher on the platform or in the pulpit. * * * What is needed is to attach to drunkenness itself the most disgraceful stigma with which the law can brand it. Let the law treat the drunkard with as little mercy as it shows to the pickpocket, and society will follow the lead of the law, and put the drunkard under its ban; and the aim of parents and householders thenceforward will be to exclude from their tables, their houses, and their use, save in stress of need, that which might bring 'shades of the prison-house' on their homes, and place their children in the same category with thieves and vagabonds." pp. 98, 99.

J. C. L.

"No man is an atheist who believes in a single attribute of God."

CONTRIBUTED AND SELECTED.

Coming.

The summer is coming, my love so fair!
I hear its step in the fragrant woods;
I know by spring's strange, fitful moods,
And a hushed expectancy that broods
Like a wondrous presence everywhere.

The summer is coming, O love of mine!
When the earth will go whirling nearer the sun,
And the currents of life more deeply run,
And the symphonies by spring begun
Swell into harmonies more divine.

A day is coming! (Ah, how you start,
And blush rose-red, and droop the eye!)
And many will carelessly pass it by,
Unheeding its beauty as, sweetly shy,
It nestles in summer's great warm heart.

That day we shall wed, O my love, my dear!
And my Queen will come to her rightful throne;
And my heart's domain shall be all her own,
As, into a world untried, unknown,
We haste with no thought of regret or fear.

Weary the hours from my love apart!
Then up, O Time! and with hurrying feet
Bring us the guerdon so fair and sweet,
That day of days with rich joys replete
Plucked from the summer's throbbing heart!

GEORGE R. LEWIS.

Prayer.

"The self-same moment I could pray,
And from my neck so free
The Albatross fell off, and sank
Like lead into the sea."

* * * * *

"He prayeth best who loveth best
All things, both great and small,
For the dear God who loveth us,
He made and loveth all."

It would seem strange to any truly thoughtful person, that the question of the use and beauty of prayer should be a debatable subject, did we not remember the origin and low conception of prayer which obtained in the earlier ages, and which even to-day are not entirely eradicated from our religious life. The begging for some favor of the All-Wise Creator, some petty desire to be granted, some selfish wish to be fulfilled, seems to us a shocking conception of prayer. But there is a conception of prayer which makes it at once helpful, real and permanent.

The necessity for prayer in the human soul in moments of its highest aspiration, deepest sorrow, or keenest ecstasy, is its own justification, and one proof that prayer will be satisfactorily answered, though by no means answered always as we, with our finite vision, would wish.

The materialistic school would banish prayer entirely, or relegate it to a purely scientific field. They cannot deny the reflex action, but would not assign to it any higher possibilities. Reflex action is certainly one of the elements of true prayer, because any effort of the soul reaching forth in unselfish desire lifts it into a higher atmosphere, and this reflex action of the mind upon itself elevates and ennobles. But this is not all. We have learned that the inferno is a state of mind; that Heaven is within us, and not without; and that prayer is an attitude of the soul, not a begging for some material blessing. Prayer, then, is an attitude of the soul. Let us remember this, and see if we may learn how it is possible to attain this attitude. One may also say that prayer is an altitude of the mind, for no soul groveling in low or sordid desires can be said to be prayerful, and because, in its reaching upwards to the source of all things, it touches the infinite. It gives breadth to character, because it embraces

in its beautiful spirit all sweet human relations and experiences, and remains with the soul, as one of its eternal possessions. And it gives depth, because the awakened mind reaches into the very heart of the universe, seeking there the laws of its being.

Prayer follows the law of growth and development, as other attributes of the mind. If we use our reasoning faculties over a mathematical problem seriously, persistently, knowledge will shine in upon our understanding, and reveal to us the truth we seek, and this seeming miracle is repeated again and again in our experience. It is ever the same wonderful revelation, and the joy we feel when the light leaps up in our minds, like a flash of lightning, revealing the truth that was before hidden,—this is of itself enough to teach us to have faith that every effort in the right direction will, sooner or later, be rewarded, as the solution of a mathematical problem is.

If a muscle of our arm be weak and feeble, and we use it gently, quietly, continuously, obeying at the same time the laws of physical well-being, growth, strength and use will come to the enfeebled member.

We have also a spiritual faculty of the mind. This spiritual faculty, if developed and rightly used, and in that mood which we call prayerful, meaning simply a reaching forth and upward to the source of all light, in an attitude of childlike receptivity and earnest effort, such prayer will be rewarded; by what laws we do not now know, but an answer will come, in the form of clearer insight, greater moral strength, heavenly comfort, and possible joy.

Prayer is the activity of the spiritual part of our nature, and is doubtless governed by fixed and immutable laws, just as the physical and mental nature of man are governed by such laws.

It matters little that we cannot define or prove the existence of the spiritual organs, which are co-related to this spiritual function. But we know, through the necessity in our own being and by faith, corroborated by the history of man's spiritual growth throughout the world, and in all ages, verified by observation and experience, that such organs and such functions must exist.

The need for prayer in the human soul is its own justification for being, and is common to the whole race of mankind, partaking, in the lower phases of the nature, of fear, begging and pleading, and in the higher of worship, praise and rejoicing.

The first requisite for a true attitude of prayer is to gird one's self with the "rush of humility," and an honest belief that we deserve the sufferings brought or inflicted upon us, and a determination not to shrink or run away from conflict, nor to be crushed by opposing forces; but a rational acceptance of consequences, and an earnest desire that through this lacerating strife wisdom and holiness shall become ours.

To receive true blessedness through prayer one must drink of the waters of Lethe, that Lethe "Whither to lave themselves the spirits go, whose blame hath been by penitence removed." And this is not the Lethe of the Hindoo Nirvana, but a continued and never-ending series of transmigrations from our lower selves to our higher selves, pressing on from height to height, until, having passed through the inferno and purgatorio, we reach the divine heights of paradiso, where shine the white lights of serenity and peace. Here "the word becomes flesh", and the incarnation a reality.

To make this attitude of mind habitual, we should begin with the child at the tenderest age. Teach him to let the mind, in some quiet hour each day, return in upon itself, to become self-searching, to bring the mind to feel thankfulness for blessings received, sorrow for wrong-doing, and there rekindle the fires of aspiration. Let him be taught to carry all its conflicts, all its passions, all its hopes, to this internal subjective tribunal, this sacred altar, with fires ever burning ready for the sacrifice, the pleading and the praise. The sacrifice of all selfishness, the pleading for all good, the praise and thankfulness for all joy. We may, if we choose, teach the child to discard the material altar, built of wood and stone, or covered with cloth of gold, to which the ancients brought peace offerings of slaughtered goats and rams, of

sweet herbs, and of those things most precious to them. Nor is it altars of polished wood, nor fine vestments, nor soothing music, nor æsthetic coloring, nor polished rhetoric, that are alone sufficient for them; but an altar erected within the heart, and that the true oil to keep the fires burning is the sacrifice of selfish desires and gross passions. Through this action will be developed a clearer consciousness of right, and the ability to seize quickly the best and the true, which will in time become habitual, and finally there will grow up, in the expanding soul, that keener insight into what are the real and eternal verities, and a nearness to all that is most desirable and beautiful in life. And later will come that consciousness and knowledge of the divine purposes, and close fellowship with God which, in its final synthesis, is unity with God, and the recognition of the divinity and brotherhood of mankind. This preparation would afford an impregnable fortress against sin and temptation, because this habitual attitude of the mind would at once repel all sudden attacks of evil, which we have most cause to dread.

The good effect of a rational understanding of the meaning and purpose of prayer is illustrated by a fact from life. Two little boys had a quarrel. Neither would acknowledge that he was in the wrong, nor would they speak to each other for many weeks. One little fellow told his mother, "I have not repeated the whole of the Lord's prayer since my quarrel with G——. I did not and could not say 'Forgive us our trespasses, as we forgive those who trespass against us.'" But finally, when he had brought himself to say those lines feelingly and truly, he was the first to speak, and the breach was healed. Here was the prayer and here the answer to prayer; whether by reflex action, the interposition of Providence, or the action of the will alone, it matters little; the result was all that could be desired, and the activity of the child's spiritual nature strengthened his moral courage, and was a general uplifting of his whole nature towards the higher and better.

It is not enough that we cultivate the intellect alone, for we have abundant evidence that there may be the finest culture and a cold, hard, barren spiritual nature. The brilliant men and women of the Italian Renaissance furnish some of the most striking illustrations of this, and our 19th century renaissance resembles the spirit of that remarkable period. There is the same spirit of egoism, of worship of the antique, love of luxury, love of learning, and also love of display. These are all characteristic of both the past and present times. The cultivation of the intellect alone is often a mere delightful pastime, a mental and emotional excitement, which is purely æsthetic, and may be a most selfish act. We have learned that statuesque beauty, nor cultivated intellect can take the place of that interior attitude of the mind which includes both the "good of the intellect" and that supreme beatitude of spirit which "rejoiceth not in iniquity, but rejoiceth in truth, beareth all things, believeth all things, hopeth all things, endureth all things." But in our day there is an element which acts as a restraining power, even though unconsciously. We are direct heirs of those principles of Puritanism, which made and molded our grandsires, and we can not lightly throw off our birth-right. There is with us a moral hurt for wrong doing, an underlying protest from this puritanic spirit, like the still, small voice to those grand men who made the love and worship of God the first duty and pleasure of life.

Therefore let us not discourage prayer, but rather cultivate this highest language of the soul, and strive to make the prayerful attitude habitual, an ever-present factor in our lives, as the rational man makes his reason the arbiter of all vexed questions. This will be an equipment with which to do glorious battle-work in the world. For, take life on whatever basis you may, there are stern, warlike elements in it which never will and never can be eliminated, and the success or failure of life will largely depend upon the choice of weapons he shall select with which to fight life's battles. And if we would keep in the tide that bears upon its bosom the grand movement of the world-spirit, we must seek to obtain and retain the prayerful attitude.

MARY E. COLE.

Is it Nothing to You?

DEDICATED TO COL. GEORGE W. BAIN.

[John W., who a short time since was hung at Norristown, Pa., said: "When my strangled body hangs between heaven and earth may all who look upon it imagine they hear me say: 'It is the work of Rum. Is it nothing to you all, ye that pass by?'"]

Is it nothing to you, that the murderer's knife
Is lifted all dripping in gore?
That the blood of the child and the blood of the wife
Stains the white wall and the floor?

Is it nothing to you, that the suicide there
Is somebody's brother and son,
Who was driven to his death by his maddening despair,
Ere his young life was scarcely begun?

Is it nothing to you, that the mother in rags,
Sits there by her gray ashes cold,
While she wearily watches the hour that drags,
And the babe that her loving arms fold?

Is it nothing to you, that up yonder there hangs,
And swings from the scaffold's huge arm,
A poor hapless youth, who was caught in the fangs
Of the drink-custom's oft fatal charm?

Is it nothing to you, that grim Want, Pain and Woe
Going forth with their pestilent breath,
Corruption and crime over all the land sow,
And will reap a rich harvest of death?

And will it be nothing to you or to yours,
Or to those who may yet bear your name,
To have left as a legacy, while time endures,
A heritage only of shame?

Yes; something it will be, to them and to all;
For brothers alike we are born;
And together we sink, into darkness we fall,
Or together we rise with the morn.

T. P. WILSON.

A Reverie.

Winter has at last unlocked the portals of his icy castle and ushered into our presence the very queen of all the seasons. Let us fling open the doorways of our hearts and give a generous welcome. How silently she moves among us, and yet our finer ear may hear her in the springing grass and opening blossoms. We feel her magic touch in everything about us. She whispers, and the slumbering earth awakes to new life and beauty. Would we might sing her praises with hearts as full as the happy, joyous birds.

I wonder whether if we would we could not make our daily lives fuller of praises and thanksgiving-songs; clothe homely and unlovely care with beauty. And I wonder, too, if we are not ourselves to blame, if in the pleasant walks of life, we gather not enough of sunshine up to last through cloudy weather; and yet, we must dream our own dreams and live our own lives.

The hearts of little children drink in the spring sunshine as freely, even, as the birds and flowers. And are not their voices sweeter than the song of birds and their lives dearer than all the blossoms?

A maiden sits and dreams, and in her fancy she weaves the golden meshes of a nest that will one day be her own, and if her morning and evening carol shall be sweeter than the bird's it is not strange, for is not her nest dearer and her love deeper?

In the spring sunshine a mother muses, and her thoughts have flown backward. She sits amid blasted buds and voiceless birds, in a springtime of the past; and though her whole pathway is strewn with flowers, it is not so much to her as to know that on those little graves the violets are come again. She tends them with a loving care, for they speak precious promises to her soul.

The aged couple number over and over again the many

springtimes their lives have known in light and shadow. They drink not in the full sunshine of these delicious days, for their nest and their nestlings are all gone, and they are waiting for a more glorious springtime yet to come—waiting for eternal sunshine and perpetual blossoms.

Upon the faces of men of great crime, through all the scars of sin may be found indistinct traces of happy days of innocence and pleasure. Doubtless as the springtime sun streams faintly into the cell of many a criminal, memory is quickened to life by its soft rays, and flowers of tenderness which have long slumbered bloom again, in the garden of his heart. Perhaps he may remember days all sunshine, days of loving, when a dear face and the light of glad eyes transfigured everything into a world of glory. But temptation, like sorrow, overtakes us when we are least prepared, and on the stream of life we either drift with its current, or, with great strength of will and determined purpose, pull our fragile bark against it.

None need, so much, human sympathy and divine love and favor as the poor in spirit. The poor in purse may often vie in happiness with the rich; but to a life from which the light of hope has all gone out, the journey to the end is drear and desolate. Thus it is we dream our own dreams and live our own lives, however much we may live for others.

For myself—

To feel that the springtime is coming,
That the wildwood is all full of song;
That the leaves, and the grasses and blossoms,
In beauty are creeping along,

Thrills my soul with a deep song of gladness;
And the depths of my being are stirred,
Till I feel that the Master is timing
My voice to the voice of a bird.

And what harmony thrills all creation,
From the brooklet's musical flow
To the wonderful tide of the ocean,
With its ceaseless murmur of woe.

Yet, He who made earth, sky and all things
Reckons man of himself a part—
And what to nature is budding and bloom,
Symbols love in the human heart.

And I look at the world as I see it,
With its mingled sorrow and strife,
And my lips cry out the thought of my heart,
What a wonderful thing is life!

With eyes to behold the glory of God
In the stars or the blossoms of spring,
Our hearts feel a love that lips may not tell
Of a glorified Presence, within.

But since not all is sunshine, beauty and bloom,
And bright hopes fall to ashes and dust,
The richest lesson for us to learn
Is the wonderful lesson of trust.

ELLA F. STEVENS.

In all ages, souls out of time, extraordinary, prophetic, are born, who are rather related to the system of the world, than to their particular age and locality. These announce absolute truths, which, with whatever reverence received, are speedily dragged down into a savage interpretation.—*Emerson.*

"'Tis not the dying for a faith that's so hard, Master Harry,—every man of every nation has done that,—'tis the living up to it that is difficult, as I know to my cost."—*Henry Esmond.*

If we still love those we lose, can we altogether lose those we love?—*Thackeray.*

THE STUDY TABLE.

Agnes Surriage. By Edwin Lassetter Bynner. Boston: Ticknor & Co.

"Agnes Surriage" is a historical romance, and has already been told in verse by Doctor Holmes, in his poem "Agnes". It is not a matter of surprise that the story has been retold by a novelist, but rather, that such excellent material should have remained so long unused. Mr. Bynner is not more to be congratulated, however, for discovering such a pleasing story to tell, than is the story for reserving itself to be told in the form of a novel by so charming and gifted a writer. Briefly told the story is as follows: A handsome young Englishman, Sir Harry Frankland, fresh from the society and clubs of London, arrives in the quaint provincial town of Boston, as his majesty's collector for New England. Official business calls him to Marblehead, where he meets Agnes Surriage, a rustic beauty whose untrained voice astonishes him and gives promise of one day astonishing the world, if properly cultivated. His generous heart prompts him to become her patron, and with the co-operation of the governor's wife, he has her brought to Boston to receive instruction. While there, he falls in love with her, as might be expected in a novel if not in real life, and treats her as a handsome, titled young Englishman with eighteenth-century morals and manners would be likely to treat one of her class. The indignant Bostonians make it so unpleasant for them that they are obliged to set up a country establishment. They finally go to England, and by accident the girl is brought into contact with the baronet's family. Leaving England for Portugal, they are in Lisbon at the time of the great earthquake. Sir Harry is buried beneath the ruins, and after being rescued by means of Agnes, makes atonement by publicly marrying her.

A novelist would find it hard to invent a better romance, and we doubt if there is another novelist living who could tell the story so well. The reproduction of the life and manners of eighteenth-century Boston, London and Lisbon is the work of a conscientious and painstaking artist. The literature, historical characters and topics of the day are introduced in a delightful manner. The chapter called "The Portrait", in which the youthful "Jock" Copley is brought into notice, is one of the cleverest in the book, and it is doubtful if any reader will recall the artist's name, after reading it, without calling up Mr. Bynner's picture.

But the author's greatest success is achieved in the higher and more essential qualities of the novel,—the discrimination of motives and the development of character. The reader's respect for the heroine is preserved, and that, too, without making her relations with Frankland appear other than they were. This has been accomplished after the manner of George Eliot, by making Agnes her own sternest critic, and by sympathetic and skillful analysis of character. Altogether, "Agnes Surriage" is a book that deserves to be read.

W. S. L.

New York; The Planting and the Growth of the Empire State. By Ellis H. Roberts. In two volumes. Boston and New York: Houghton, Mifflin & Co.

This is one of the series of volumes called American Commonwealths, of which have been published Virginia, Oregon, Maryland, Kentucky, Michigan, Kansas, California, New York and Connecticut. And there are in preparation Tennessee, Pennsylvania, Missouri, Ohio and New Jersey, and others to be announced hereafter. It is an excellent plan to furnish monographs of small divisions of history treated separately. Hence, however large and satisfactory may be any general history of the United States, special monographs on individual states are to be welcomed warmly. This volume on New York is divided into four parts: 1. Before the advent of the English. 2. New York as a British colony. 3. The revolution. 4. New York as a state in the Union. The method is simple; the story is carried straight on year by year. It begins in 1524 with the discovery by the French, early voyages, early maps, etc. Then the discovery and occupation by the Dutch. After this, there are chapters on the

Swedish attempts, topography, French missionaries, etc. The English rule is treated in ten chapters, beginning with the year 1674. The second volume begins with the revolution, the history of New York during which is narrated in four chapters covering 90 pages. The balance of the work, comprising 16 chapters, covering nearly 300 pages, is devoted to the history of New York as a member of the Union of States. These chapters treat of the First Tasks of Peace; Parties, their Leaders and their Divisions; Waterways and their Development; Education; Jurisprudence; General Political Affairs; Literary Activity; Land and Rent; Manufactures, and other subjects. A chapter is devoted to the part of the State in the War for the Union. These volumes are paged consecutively, the second volume beginning at page 359. There are several conveniences in this manner of paging volumes. There is an index of 18 pages in double columns. The style is lively and the books are well made.

The Family: an Historical and Social Study. By Charles Franklin Thwing and Carrie F. Butler Thwing. Boston: Lee & Shepard. New York: Charles T. Dillingham.

It is pleasant, in this estimable book on the Family, to see the names of husband and wife on the title page as joint authors, without distinction of part. It cannot be told what one or the other has contributed; simply they stand as joint authors of the work. The book has a goodly quantity of knowledge massed together, gathered from a long list of authorities covering six pages. There are 12 chapters and 200 pages. Each chapter is preceded by a heading which states the subjects treated in the chapter. The chief topics are: The Family in Pre-Historic Times; Among the Greeks, Romans and Jews; In the Early Christian Centuries and in the Middle Ages; The Family and the Church. From this point the work is more philosophical than historical, treating of the family as an institution, divine and human, as a basis of social order, as related to its individual members, and to property, etc. Two chapters are devoted to the present condition, the causes, dangers and remedies of divorce, in parts of which much information is set forth of facts both in this country and in many states in Europe. Regarding the family as a basis of social order, the authors think that the value of the family should be taught every way, and that, as much as possible, a drift should be set toward the country, and not from the country toward the city. In one remark under this head, however, they fall into a common error. They say on page 108, "Socialism is the product of political individualism." This is the exact contrary of the truth. Socialism tends to sink the individual in the state. It is Anarchism that sinks the state in the individual. Touching the family and property, the authors think that dower should be done away, in favor of separate ownership of property, and that property rights should be equal. The wife should have the same interest in her husband's estate that the husband has in the wife's estate. The book has a good index, and is well printed with large type on heavy paper.

Young People's History of Ireland. By George Makepeace Towle. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co.

This work has a preface by John Boyle O'Reilly, in which it is remarked that "Nothing could better illustrate the deplorable relations of England and Ireland, than the complete absence of Irish history from both English and Irish schools and public libraries. So far as English power could reach, Irish history has been obliterated, misrepresented or left unwritten. The English story of Ireland would not bear telling, and it must not be told." The history fills 300 pages, and has besides a chronological table of Irish history of 8 pages in double columns, and an index of 4 pages in double columns. It is an excellent thing in a history to supply chronological tables. The text is provided with marginal tables also, which facilitate reference. The book is illustrated, all the pictures being full-page. The opening chapters are concerned with Irish Legends, The Ancient Irish, St. Patrick, The Early Irish Kings, etc., and the history is carried down in the 39th chapter to Gladstone's struggle over the Home Rule bill, with

which great legislative conflict the history ends. The last illustration in the book is an effective, full-length picture of Gladstone explaining his Home Rule scheme in the British Parliament,—a tribute which well may be rendered to the great statesman by a writer on Irish history. The completing sentence of the volume is, "Whether the task of according full justice to Ireland shall be finally intrusted to Mr. Gladstone or not, his name must always be held in the highest reverence, honor, and affection by the Irish people, as one who has spent, in their behalf, the later period of a life fruitful and illustrious beyond that of any English statesman of the present century."

The Inter-State Commerce Act. An Analysis of its Provisions. By John R. Dos Passos, of the New York Bar. G. P. Putnam's Sons, New York.

This neat little hand book forms number thirty-eight of Questions of the Day, a most interesting and useful series of books, the title of which sufficiently describes the intent. This volume contains the much talked of Inter-State Commerce Act in an appendix, which is preceded by a hundred pages of analysis and commentary, apparently impartial in spirit, clearly and intelligently presented

THE HOME.

From a Bird's Righter.

We sow with pleasant songs rich fancies in men's minds;
Such as was given is our appointed lot;
We reap a poor return; by most ungrateful man,
Are hunted, persecuted, stoned, and shot.

Our song high-vaunting man doth vainly emulate;
He pays his gold to hear some shrieking dame;
Our notes are stol'n from angels' harps in heav'n
By nature's gifts we put his art to shame.

Our garbs the rainbow hath not brighter hues, nor sheen
Of moonlight-silvered waves can with them vie;
So beautiful indeed 'twould seem we should be spared,—
But man prefers us, rather, in a pie.

DEAR MR. EDITOR:—The enclosed rhymes were read at a recent Birds' convention, and received with chirps of approval. Adding a few lines of plain prose, I send them to you, hoping you will publish them in behalf of my suffering fellow-songsters in your great city.

I am, sir, a brown thrush. We thrushes, you must know, are a sedate, sensible set,—no nonsense about us. *We* never go larking about like the robins, or spying into the affairs of others, like the wrens; but we sing to the best of our abilities, and look with awe upon the achievements of mankind.

Now, my dear sir, in consideration of our freedom from qualities obnoxious to man, do you not think we are entitled to his love and protection?

Yet, not a day passes that I do not mourn the loss of some friend or relative at the hands of his ruthless offspring.

Only yesterday my pretty cousin was slaughtered by a band of little wretches armed with slings, who eyed her fluttering agonies with keen delight. From a sheltering lilac-bush I saw her fall to the ground, and with a chirp of anguish thrust my head beneath my wing; but from the steps of a neighboring dwelling, a—something you call a woman, I believe—gazed with indifference upon the cruel scene. Her form was beautiful; upon her head she wore a covering which reminded me vaguely of my own brown wings, and her voice was soft and sweet as the coo of the wood-dove; but it was never raised in defense of my poor darling who perished almost at her feet.

Permit me to ask, dear sir, do you cherish these beings for their superiority of voice and plumage? Ah! if you could only hear the sad little plaints twittered in my ear daily, your voice would also cry out in indignation at the wrongs inflicted upon the most inoffensive of Chicago's inhabitants.

The sweet-throated of our species daily grow more timed in the presence of man, and their songs are hushed as they listen

to the dirges breathed by the wind over the remains of their murdered kindred.

Even the clover-tops fold within their arms the tiny feathers scattered here and there, and send forth a tender whisper of regret to the mute singers among the tree-tops. Man only is unsympathizing. Is there not a law in your city for the protection of my race, and an army of blue-birds—blue-coats I mean—to enforce it?

In future, if our rights are disregarded, we shall build our nests alone in the green deeps of the forest and the meadows far away.

Why do not the authorities punish these wicked children who still our songs and drive us into neglected graves? I have long wished to tell you of our sufferings, but constitutional timidity prevented. At last I summon courage to entreat you, not only for the lovely and harmless of my own family, but in the name of the whole feathered tribe, to aid in suppressing the barbarities offered us by the sons of the citizens of Chicago.

Tweet! Tweet! I feel very sad; my little heart flutters with apprehension of coming evil. I know not but to-morrow will witness my own destruction.

FUZZ AND FEATHERS.

"Bunny" Replies.

"Me vont be bathed! Me vill be bad—
Bad for twenty hundred days"!
Thus said a frowning little lad
With very naughty willful ways,
While two wild tears a race to win
Rush for the dimple in his chin.

Patient Nursey dropped the sponge, "I know",
She sighed, and gravely said
"You're like the naughty Pansy blows
Out there in the garden bed;
See how they jerk and bounce about
And turn their jackets inside out."

"They don't love the rain that flies
To make them fresh and sweet
For the sun's kiss on their pretty eyes
Purple gowns and dainty feet;
Each angry little blossom tries
To dodge the raindrop from the skies."

Then "Bunny" ran in great surprise
To watch each dusty bud and flower
Shrink and close their shining eyes
Against the swiftly pelting shower;
Winking, blinking, twisting 'round
They even fell flat on the ground.

But he laughed as he saw the shower
And cried with childish wit,
"No, I ain't like the naughty f'owers
For they can't s'ceam one bit;
But oo is like the rain, Nurse,
For oo don't care where oo hit!"

WE have a careful thought for the stranger,
And smiles for the sometimes guest;
But oft for our own the bitter tone,
Though we love our own the best.
Ah! lip with the curve impatient,
Ah! brow with the shade of scorn;
'Twere a cruel fate were the night too late
To undo the work of the morn.

—Anon.

THE *Youth's Companion* tells us that at the ostrich farm in California, it is one egg for ten guests,—boiled one hour, and that aside from its size there is nothing peculiar in either taste or color, both resembling a duck's egg; but it takes twenty-eight hen's eggs to equal in weight this one ostrich egg.

UNITY.

EDITORS:

JENKIN LLOYD JONES,

J. V. BLAKE, - - - J. C. LEARNED,
W. C. GANNETT, - - - H. M. SIMMONS,
F. L. HOSMER, - - - DAVID UTTER.

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Advertising, 6 cents per line; reading notices, 12 cents. Communications regarding advertisements should be addressed to LORD & THOMAS, 45 Randolph Street, Chicago.

NOTES FROM THE FIELD.

Boston Notes.—At the last meeting of the Sunday-school union of superintendents and teachers, a stereopticon exhibition of scenes in Judea was given. At the Monday Club Rev. H. G. Spaulding advocated fatherly care from the minister over his larger or smaller family of Sunday-school pupils. The Grove meeting at Weirs, N. H., to be held the coming summer, promises to make itself unusually attractive. This is more like a western camp meeting than any anniversary exercises of our denomination which occur east of Chicago. Brother Beane, the A. U. A. missionary for New Hampshire, induces persons of other sects, who live in several neighboring counties, to attend the meetings. Last Monday evening the parish of Rev. M. J. Savage, with some other of his friends, tendered him and his wife an elegant reception at the Vendome. The addresses were in testimony of the impetus and valuable aid given by Mr. Savage to liberal religious thought in all parts of our country.

—The fact that Rev. J. W. Chadwick, the apostle of radical religious thought, will, by invitation, address the English Unitarians in their summer convention, seems to indicate that our English brethren are willing to hear all sides and ready to choose the most reasonable theology, and to take, if need be, a new departure from old denominational ground.

E. R. B.

Cleveland.—Mr. Edwin D. Mead has been warmly greeted by his many Cleveland friends after an absence of three years. On the evenings of April 15, 18 and 20, he gave a course of three lectures under the auspices of Unity Club in the Unity church parlors, as follows: "Nathan the Wise, or, The Gospel of Toleration"; "Immanuel Kant"; "Carlyle and Emerson". To those who have heard Mr. Mead, it is unnecessary to speak in commendation of the lectures. Clear thinking and a fine moral glow mark all his utterances.

—On Sunday last A. J. Jennings, missionary agent of the American Unitarian Association for Indiana, Ohio and Kentucky, occupied the pulpit with Mr. Hosmer, and preached an earnest and excellent sermon on "The Church of the Future". In the afternoon he went to Youngstown to hold an evening service in that growing town of 25,000 people. Mr. Thomas P. Byrnes, a student at Meadville, has been preaching here on Sunday evenings recently, and has gathered quite a promising congregation. No attempt is yet

made to organize a church, but there is a growing interest in the meetings. Mr. Hosmer has preached for Mr. Byrnes two Sunday evenings. Mr. Jennings will visit Marietta and several of the larger towns where there is no liberal church.

—Mr. Hosmer is to preach three successive Sunday afternoons, beginning April 24, in Doan's Armory, East Cleveland. Neat circulars are out, announcing the sermon subjects as follows: (1) The Need of a Restatement of Religious Doctrines; (2) The Fatherhood of God; (3) Confessing the Christ: what it meant in Jesus' time; what it means to-day. He will be assisted by a good quartette choir. The East End is the most rapidly growing residence portion of the city.

Iowa Conference.—EDITORS UNITY:—I want the readers of our western organ to know something of the good time we have just had at our Annual State Conference, held at Humboldt, opening April 11 and closing April 14. There were over forty visitors present. The following Iowa towns were represented: Sioux City, Des Moines, Iowa City, Fort Dodge, Webster City, Algona, Eagle Grove, Hawarden, Rock Rapids and Renwick, also Sioux Falls, D. T. and Minneapolis and Luverne, Minn.

The evening sermons, which were listened to by full houses, were given by Rev. Ida C. Hultin, of Des Moines, Rev. Mr. Simmons, of Minneapolis, and Rev. O. Clute, minister at large. The day sessions were very well attended. The reports of the different departments of the state work made us feel that this great liberal cause is becoming a power in Iowa. Many of our ministers and friends seem to feel that the outlook was never more encouraging than now. The Great Spirit which seems to fill all creation more abundantly these glorious spring days seemed very near during our devotional meetings. There were earnest appeals made for more fellowship, more sympathy, more love for our fellow beings.

This matter of missionary work done by isolated persons was of great interest to the Conference. One case we must mention: Rev. Mrs. Wilkes, of Sioux Falls, D. T., has for six or eight years worked almost single-handed in southeast Dakota, and the results that true missionary labor are coming to light. Many others might be mentioned who, almost alone, are spreading our rational religion. The Conference has been very helpful to the Humboldt church, and indeed to all who attended. These Conferences made up of earnest men and women can not be other than powers of good.

The following officers were elected for the coming year. President, Rev. M. A. Safford, Sioux City; Vice-President, T. C. Puckett, Rock Rapids; Secretary, Rev. Arthur M. Judy, Davenport; Treasurer, W. H. Fleming, Des Moines; Directors (for three years), J. H. Anderson, Keokuk; Wm. R. Cole, Mount Pleasant; Secretary Unity Club work, G. S. Garfield, Humboldt; Secretary Sunday-school work, Miss Carrie J. Bartlett, Sioux Falls, D. T.; Secretary Post-office Mission work, Rev. Eliza T. Wilkes, Sioux Falls, D. T. Secretary lay leader society, Miss E. E. Gordon, Sioux City. Lay leader directors—Iowa City, Rev. Arthur Beavis; Des Moines, M. Neilson; Keokuk, Miss Cora Pittman; Sioux City, Miss Alice Morley; Humboldt, Mrs. M. Vaupel Clark; Davenport, Rev. A. M. Judy; Rock Rapids, Edwin Bradley; Luverne, Minn., Mrs. F. C. Mahoney; Sioux Falls, D. T., Rev. E. T. Wilkes.

M. W. G.

St. Joseph, Mo.—Two long days and two nights on the railroad for the sake of two hours' fellowship, congratulation and prophesying with the loyal little band that represent the Unity church at St. Joseph, was our experience last week. C. B. Roberts was to be welcomed at once into the Unitarian fellow-

ship, and into the pulpit of the Unity church, and the church home was to be dedicated. Messrs. Snyder of St. Louis, Powell of Topeka, and Jones of Chicago came together for this double occasion. Mr. Jones said the installing word, Mr. Powell charged the people, and Mr. Snyder preached the sermon; and then the new pastor and the people united in the interesting service of dedication, using the same words in hymns and responses as were used in the dedication of the Helena chapel in Wisconsin, All Souls church in Chicago, and the Unity church at Topeka. The chapel belongs to the new order of church architecture; domestic, quiet, cozy—not too large and not debt-burdened. It is a beautiful flowering of the slow-maturing hopes of a patient, loyal faith, held largely by a few men for many years. Over fifteen years ago we first made the acquaintance of this field, and we are glad to testify that we know of no Unitarian movement in the west that has been fostered with more care, wisdom and diligence than this Unity church of St. Joseph, which now receives the merited congratulations of UNITY.

Bloomington, Ill.—Edwin D. Mead lectured last week at the Unitarian church, on Gladstone, and Sunday morning occupied the pulpit and spoke on Emerson and Theodore Parker. He reports the society thoroughly alive and Mr. Westall earnest, interested and industrious.

—The Universalist Pastors' institute, which was held in this city from April 12th to April 19th, was largely attended, and the crowded programme was carried through with much fidelity. It took a wide and searching range, and much good must have come from it. Perhaps the most significant meeting was that at which Dr. Thomas talked upon "The Universalist Church as seen by a Friendly Critic", in which he predicted great things, when they dwelt more upon the universals of religion and less upon the isms of the sect.

—The catalogue of the Meadville theological school for 1886-'7 is before us, showing thirty-one students, and giving particulars of course of study, conditions of entry, etc., etc. Parties desiring copies can procure them by addressing A. A. Livermore, at Meadville, Penn.

Easter Extravagance.—A Congregational church, it is said, used 7,000 callas in decorating their temple; also 1,700 marigolds in one floral anchor, and 1,200 roses, shading from white to deepest crimson, in a huge cross. Our correspondent adds "that there was also a colossal lyre before the pulpit, which is better than one behind it". Yes; but, alas! for the religion that has so much money to bestow on floral crosses. It but poorly typifies the virility of the Nazarene, and the robustness of the faith that was his.

The True Socialism.—W. H. Zinn, a Boston merchant, has informed all his employees that the profits of the year, over and above a reasonable amount, are to be distributed among the employees according to a given scale of wages and time of service. This is brought about not by legislation, but by education. It is the result not of law but of gospel. Legal attempts do but stand in the way of the true development of the sense of justice that, alarmists notwithstanding, is brightening the prospects of labor every day.

Humboldt, Iowa.—April 17 Miss C. J. Bartlett, Unitarian minister at Sioux Falls, D. T., preached morning and evening in the Unitarian church at Humboldt. Her sermons were thoughtful, earnest and helpful, and were heard by full houses. We want to hear Miss Bartlett again.

G.

"Green Pastures."

This well-known poem by W. C. Gannett has been set to music by George Russell Lewis, and is published by Charles H. Kerr & Co., 175 Dearborn Street, Chicago, \$1.00 per hundred copies, or 2 cents per copy, post-paid.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner of Michigan avenue and Twenty-third street. Pastor, Rev. David Utter. Services at 10:45 A.M. Sunday-school at 12:15.

UNITY CHURCH, corner of Dearborn avenue and Walton place. Minister, Rev. T. G. Milsted. Services at 10:45 A.M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Pastor, Rev. Jenkin Lloyd Jones. Sunday, May 1, Mr. Jones will preach at 11 A.M. Subject, "Organizing Religion." Sunday-school at 9:30 A.M. Unity Club will meet Monday evening, May 2, at 8 P.M., for the study of "Nathan the Wise." There will be a course of lectures on Womanhood; or, Talks to Mothers and Daughters, on the following dates. Lectures begin at 3:30 P.M.
April 29. "Social Purity." By Miss Frances Willard.
May 6. "Embryonic Wedlock." By Dr. Leila G. Bedell.

Season tickets, \$1.00; single admission, 50 cents.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. J. V. Blake, minister. Sunday, May 1, sermon at 10:45 A.M.; Sunday-school at 12:15 M. Sunday-school Concert in evening. Social Section, Wednesday, May 4, at 4 P.M. Longfellow Class, 8 P.M.

UNION TEACHERS' MEETING at the Channing Club Room, 175 Dearborn street, room 93, Monday noon, May 2. Rev. Mr. Blake will lead.

WESTERN UNITARIAN ANNIVERSARIES

AT ALL SOULS CHURCH, CHICAGO, MAY 17, 18, 19, 20, 1887.

WOMEN'S WESTERN UNITARIAN CONFERENCE.

Sixth Annual Session.

Delegate membership shall be acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than five dollars to the Conference; and such society or organization may be represented by two general delegates. Annual Membership, \$1.00; Life Membership, \$10.00.

Tuesday, May 17th.

- 1 P. M. Devotional Meeting, led by Rev. Mary A. Safford, Sioux City, Iowa. President's Address. Reports of Secretary and Treasurer.
- 2 P. M. Reports of Church Activities and Missionary Work, by Mrs. Eliza R. Sunderland, Mrs. C. T. Cole, Mt. Pleasant, Iowa, Rev. Eliza T. Wilkes, Sioux Falls, Dak., and others. Five Minute Talks upon Post-office Mission Work.
- 3 P. M. Addresses by Mrs. Hattie Tyng Griswold, Columbus, Wis., upon "Woman's Work in the Liberal Church," and by Rev. Marion Murdock, Humboldt, Ia., upon "What did Phoebe do?" Discussion.
- 4:30 P. M. Election of Officers.

THE WESTERN UNITARIAN CONFERENCE.

Thirty-third Annual Session.

Delegate membership shall be acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than ten dollars to the Conference. Such society or organization may be so represented by three general delegates, and an additional one for each thirty families therewith connected. Such delegates, together with all officers of this Conference, the officers of the State Conferences within its limits, the Sunday-school Society, the Women's Western Conference, and all missionaries at work within its boundaries, shall alone have the right to vote.

Annual Membership, \$1.00; Life Membership, \$25.00.

Tuesday, May 17th.

- 10 A. M. Meeting of Directors of the Western Unitarian Conference at the Headquarters.
- 8 P. M. Sermon. Rev. H. M. Simmons, Minneapolis, Minn.

Wednesday, May 18th.

- 9 A. M. Devotional Meeting led by Rev. S. S. Hunting, Des Moines, Iowa.
- 10 A. M. Business Session of the Conference. Address of Welcome. President's Opening Address. Reports of Secretary and Treasurer. Brief Reports from State Conferences. General Business.
- 2 P. M. Church Architecture. W. W. Clay, Chicago.
- 2:30 P. M. Church Organization and Membership. Rev. F. W. N. Hugenholtz, Grand Rapids, Mich.
- 3:30 P. M. Prayer. Rev. S. M. Crothers, St. Paul, Minn.
- 8 P. M. Church Union. Dr. H. W. Thomas, Chicago, Rev. Reed Stuart, Detroit, Mich., Rev. Amos Crum, Dubuque, Iowa.

Thursday, May 19th.

- 9 A. M. Devotional Meeting, led by Rev. H. A. Westall, Bloomington, Ill.
- 10-12 A. M. Discussion of such matters relating to Fellowship and Organization as may be introduced.
- 2 P. M. Ethics of Profit Sharing. M. L. Scudder, Chicago.
- 3 P. M. A new Study of Celsus. Rev. S. J. Barrows, Boston.
- 8 P. M. New Grounds and Reasons for Church Going. In two parts.
 1. Twenty-five minute paper by Rev. Mary A. Safford.
 2. Fifteen minute address by Rev. Jos. Waite, Janesville, Wis.Reception in Church Parlors at the close of the service.

WESTERN UNITARIAN S. S. SOCIETY:

Fourteenth Annual Session.

MEMBERSHIP.—Life membership shall be acquired by paying ten dollars into the Treasury of the Western Unitarian Sunday-school Society. Annual membership shall be acquired by paying one dollar into the Treasury of the Western Unitarian Sunday-school Society.—Art. I, of By Laws.

Friday, May 20th.

- 10 A. M. Devotional Service. President's Address. Reports of Officers. General Business.
 - 11 A. M. Paper: What shall our Unitarian Sunday-schools Study? Mrs. S. W. Conger, Chicago.
 - 11:30 A. M. Paper: Bible Class Work. Prof. Alexander Kerr, Madison, Wis.
 - 12 M. Queries and Discussion. In charge of Miss E. E. Gordon, Sioux City, Iowa.
 - 1 P. M. Adjourned.
- JOHN R. EFFINGER, Sec'y W. U. C.
MARY H. GRAVES, Sec'y W. W. U. C.
ELLEN T. LEONARD, Sec'y W. U. S. S.

INVITATION.

The undersigned take great pleasure in tendering to the Western Unitarians the use of All Souls church, corner Oakwood boulevard and Langley avenue, Chicago, for their Anniversary Meetings for 1887. Lunches will be served at noon each day in the church.

Board can be obtained at private boarding house or family hotels within one block of the church, at the rate of from one dollar to two dollars per day. Arrangements have been made for special rates, two dollars per day, at the Southern Hotel, corner Wabash avenue and Twenty-second street, within fifteen minutes' ride of the church by cable-cars. Accommodation will be secured for any friends attending the Conference, in accordance to choice of applicants, by writing to Mrs. J. A. Perkins, 1343 Oakwood boulevard. Our church is easily reached by taking the Cottage Grove cable-car to Oakwood boulevard, where passengers are left within one block of the church; or, by taking the Illinois Central suburban trains from foot of Lake street or Van Buren street to Oakland station, where they will be left three blocks distant. Hoping to welcome large numbers from our sister churches, we are,

Yours cordially,

F. D. PATTERSON, }
S. W. LAMSON, } Trustees.
D. J. WHITING, }

JENKIN LLOYD JONES, Minister.

TRANSPORTATION.

Our application to the railroads for reduced rates to delegates attending the Conference has not been acted upon, because of uncertainty as to the rulings of the Commission and the Courts, under the Inter-State Commerce Law.

Delegates on arrival please report at headquarters, 175 Dearborn street, or at the church, corner Oakwood boulevard and Langley avenue.

SINCE printing the programme it has been arranged that delegates to the Conference who bring certificates of full fare paid over leading trunk lines to Chicago, shall be returned at one-third the regular rate, provided 100 persons are in attendance.

The speedy election of delegates and the sending of their names to the secretary, J. R. Effinger, 175 Dearborn street, Chicago, is earnestly requested.

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